THE PACIFIC

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"O HEART of mine, keep patience! looking forth
As from the Mount of Vision, I behold
Pure, just and free—the Church of Christ on Earth;
The Martyr's dream, the golden age foretold!
And found at last, the mystic Graal I see,
Brimmed with His blessing, pass from lip to lip
In sacred pledge of human fellowship;
And over all, the songs of angels hear,
Songs of the Gospel of Humanity!
Lo! in the midst, with the same look He wore
Healing and blessing on Gennesaret's shore, ...
Stands the Consoler, soothing every pain,
Making all burdens light, and breaking every chain!"

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THAT UNDAMAGED CROSS ON THE WALLS OF A RUINED CHURCH IN FRANCE.

A British chaplain has told of a striking experience in a deserted village and a ruined church in the war area in France. The civilians had been driven out some time before; there was not a house that was not torn with shells; the fields surrounding were in waste; the only living things to be seen anywhere about were gunners dwelling in the ground like rabbits and appearing occasionally in the opening.

There in the midst was a ruined church that had stood the storms of nature and the ravages of war for three centuries, but had been made to bow its head before the fiery blasts of this world-war. The chaplain did not dare enter this ruined church at the front door, for half the steeple gone, the other half seemed ready to topple at any moment. Clambering over heaps of stones to a side entrance he found the floor within heaped with debris, the figures of saints had been blown to fragments; the walls were pitted thick with shrapnel. Nothing seemed to have escaped. But finally he saw what had for a time been unnoticed—a large wooden cross fastened against the wall and bearing upon it a life-sized figure of the Saviour. This stood intact—the one thing in the church untouched and undamaged. "The altar had gone, the saints had gone, the roof and the windows had gone—all had gone save Jesus only. The worshippers had fled, but he remained. The church was in ruins about him, but he was untouched!"

Outside a little later a passing soldier remarked: "It is a strange thing that the crucifix inside should have remained untouched through it all."

"Strange, indeed!" says the chaplain. "The clock in the steeple was still and in ruins! No more would it use its hands in dumb show to speak to the people below. It was the symbol of time and all things earthly, and the shells had destroyed it. But the crucifix was the symbol of the Eternal, and of the Undying Love which no shell can touch. In all that deserted village the crucifix alone stands untouched. Even the iron finger-posts were smashed and lying in the mud beside the road. The villagers have nothing left but the cross. It alone has borne the blast. It alone will give them welcome when they return."

That ruined church with its untouched, undamaged cross in the midst of the surrounding ruins is typical of present-day civilization. Much of the old life and the old world has already gone down in ruin; much more will yet go down. But the Cross of Christ stands, and around that will be built a new and better civilization.

"In the Cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

"When the woes of life o'ertake me,
Hopes deceive and fears annoy,
Never shall the Cross forsake me;
Lo! it glows with peace and joy."

Never in the history of the world have they who call themselves the disciples of Christ had opportunity so splendid. When three hundred years ago, in the travail of the Reformation, at a time when the Protestant churches were to assemble at Augsburg for a conference with respect to what lay before them, Prince Wolfgang von Anhalt was among those who set out for that important convocation. When friends remonstrated with him for going, the old soldier said to them: "Many times have I ridden to war to help my friends, so now for once I will take horse for the Lord Christ."

Our old civilization, based on self-interest is toppling; and all they who help to build the new will need to take horse for the Lord Christ.

"Jesus calls us o'er the tumult of our life's wild restless sea;
Day by day his sweet voice soundeth, saying, Christian follow me."

There is a little book entitled "The School of Calvary," written by the Rev. Dr. John Henry Jowett in 1910. In the chapter on "The Neglected Life," Dr. Jowett said: "Our Lord served people to the point of physical weakness and exhaustion, and even unto death. Our service too frequently ends where blood letting begins. We stop short of the promise of fertility, 'The blood of the martyrs is the seed of the Church.' Yes, and the blood of the servant fertilizes the field of his service. 'Ye have not yet resisted unto blood.' And it is just at this point of resistance that we begin to win. It is just when our service becomes costly that it begins to pay. Life becomes contagious when it becomes sacrificial. Our work begins to tell when the workman is content to suffer, when he persits even unto blood. But is it not true that for many of us our service ends just when we reach the bitter cup? 'Are ye able to drink the cup that I drink of?' No, we are not able, and when our work and service become bitter, we give it up. 'From that day'—Calvary in sight—'many of his disciples walked no more with him.' That teacher in the school—where is he now? Oh, he got tired of it! Which just means that he was not able to go on when to go on drew blood; he could not enter into the fellowship of sufferings. And that is our pitiable mood. So long as there is no drain we persist; when there is demand for the veins to be opened we retire."

In the article from which quotation has been made, Dr. Jowett asserted that they who so acted missed the best of the feast. For they who take unto their hands the goblet of bitterness, humbly saying, "If it be possible let this cup pass from me; nevertheless not my will but thine be done," will find that by that bitter draught they attain unto a spiritual kinship and companionship which is infinite compensation. And so Dr. Jowett quoted in that connection a few words from a letter written by old

Samuel Rutherford to John Kennedy—words which we would send home at this highly critical time in the world's history to every disciple of the Man of Nazareth: "Ye contracted with Christ, I hope, when first ye began to follow him, that ye would bear his cross. Fulfil your part of the contract with patience, and break not to Jesus Christ. . . Be honest, brother, in your bargaining with him. . . . Forward, brother, and lose not your grip. . . In the strength of Jesus, despatch your business!"

"The Son of God goes forth to war, a kingly crown to gain!
His blood-red banners stream afar. Who follows in his train?

"Who best can drink his cup of woe, triumphant over pain;
Who patient bears his cross below—he follows in his train!"

"THE KAISERS MUST GO—ALL OF THEM!"

The Rev. Dr. Van Horn of the First Church, Oakland, preached last Sunday evening on the topic which forms the caption of this article.

Naturally one paper in announcing it printed the topic thus: "The Kaiser Must Go!" It did get the latter part correct, having it, "All of Them." The linotype operator and the proof reader might very consistently have had it this way: The Kaiser Must Go—All of Him. Yes, the Kaiser is going and every particle of him. But other kings and all that they represent are going also.

Dr. Van Horn very likely had in mind something similar to that which Whittier had in mind when he wrote:

"Take heart! the promised hour draws near
I hear the downward beat of wings,
And Freedom's trumpet sounding clear:
'Joy to the people! woe and fear
To new-world tyrants, old-world kings!'"

It wasn't possible for the lone editor and regular reporter on The Pacific to be present in First Church last Sunday evening to hear Dr. Van Horn's message. But we are confident that it was throughout a good word for democracy, for real democracy; a good word also for Jesus the Christ.

Going back now to that stanza from Whittier, read the last line. Note the words "new-world tyrants." We in this land need to concentrate thought on those words as well as on "Kaiser" and "King."

We recall here the poem entitled "The Cry of the People." There is need that the thoughts and implications therein be earnestly considered:

"Tremble before thy chattles,
Lords of the schemes of things!
Fighters of all earth's battles,
Ours is the might of kings!
Guided by seers and sages,
The world's heart-beat for a drum,
Snapping the chains of ages,
Out of the night we come!

"Lend us no ear that pities!
Offer no almoner's hand!
Alms for the builders of cities!
When will you understand?
Down with your pride of birth
And your golden gods of trade!
A man is worth to his mother, Earth,
All that a man has made!

"We are the workers and makers!
We are no longer dumb!
Tremble, O Shirkers and Takers!
Sweeping the earth—we come!
Ranked in the world-wide dawn,
Marching into the day!
**The night is gone and the sword is drawn
And the scabbard is thrown away!"**

In the sermon at the annual meeting, in 1916, of the American Board of Commissioners for Foreign Missions, the Rev. Dr. Atkins, at that time pastor of our strongest church in Providence, Rhode Island, and now pastor for the second time of the First Church, Detroit, Michigan, said in a manner which made a deep impression: "We stand at the forks of the road, which shall it be,—the 'man on horseback,' or the 'man on the cross?'" And then: "For us tonight there is but one answer. The empire that can save a discordant world is the empire of Christian brotherhood:"

WHAT BRITISH SOLDIERS IN FRANCE THINK OF CHRIST.

"Talk of Christ lightly, and the soldiers distrust you, and say to one another, 'I hope he isn't a humbug,'" writes Thomas Tiplady in his book, "The Cross at the Front." "But, speak Christ's name quietly and sincerely, and there falls a hush over the mess-room or billet." There is, indeed, no other name, Tiplady says, that has such instant and extraordinary power over a group of soldiers. And yet, we are told that Christ's name is not often mentioned; and rarely is it taken in vain. "He seems to stand behind the soldier's life, mildly, yet strongly influencing it, like some sweet mother or wife or child who has passed within the veil, and whose name is so sacred that we speak it only in high moments. When the soldiers march into the trenches to die for others, they faintly feel that they are following Christ. But they do not speak of it, because they are too humble to compare their sacrifice with His."

Chaplain Tiplady does not agree with the author of "A Student in Arms," that the men believe in the Christian virtues without ever connecting them in their minds with Christ. He declares that Christ is the background of all their moral and religious thinking. However, "a background is all-pervading rather than obtrusive and striking—the more perfect and potent the artist has made the background the less noticeable it is. . . . Behind the British soldier's thinking stands Christ. Take Christ away, and he would feel as desolate and lost as if you took the sky away. He never forgets, in his heart, that there once lived on this blood-stained earth a real 'White Man.'"

This "White Man" is the Man the soldiers hold as their Man.

This "Chaplain to the Forces," who has had large experience in France, tells how the British soldiers regard the wayside Calvaries—or the "wayside crosses," as they are usually spoken of. One dark night, after the chaplain and several of the men had knelt together in Holy Communion, when they had sung the hymn, "When I Survey the Wondrous Cross," hearing the while between the verses the low booming of distant guns, he went out for a walk alone. Off to his right he could see the flashes and flares that light up the battle-front at night. These held his eyes with strange fascination. Suddenly his gaze was turned in some way to a clump of trees on his left, and there he saw a tall stone cross with a small bronze figure of Christ nailed upon it. It stood there in the gloom with just enough light to show forth its solemn grandeur.

Chaplain Tiplady is a Protestant, but when he looked at the fitful lights on the French front and then turned again to the cross he felt constrained to lift his hand in salute to the Christ figure thereon. He says: "I know now why it is that on the French roads you see representations of the Crucifixion rather than the Ascension. It is that this weary, war-stricken world needs assurance of God's love rather than of his power. There on the right were our sons being sacrificed, but there on the left the representation of the sacrifice of God's Son."

The men who had knelt with him at the Sacrament had seen twelve months in the trenches; they knew the meaning of those lights there on the right, but they knew also the meaning of that cross on his left; and, standing between the two, could say, "God is love."

The soldiers have a reverence for these wayside crosses; they represent the real "White Man," **their** Man, the Man who long ago went to Calvary under an Eastern sky, believing that he, if he were lifted up, would draw all men unto him.

WHAT BRITISH SOLDIERS IN FRANCE THINK OF THE CHURCH.

In the foregoing editorial we have shown on the basis of the experiences of a British chaplain on the war front in France, how the soldiers regard Christ. Considerable from other sources to substantiate this could be presented. But we call that sufficient now and turn to consider what they think of the Church. Chaplain Tiplady claims that while they connect their belief in the Christian virtues with Christ the bulk of them do not connect these with the Church. "Christ is a 'White Man,' but they suspect the ordinary church-going Christian of being a white-washed man. Scratch him, and they fear the white will come off. They see the likeness in name between Christ and Christian, but not the likeness in life. They have weighed up the Church; and, in their judgment, it is found wanting."

Chaplain Tiplady's deliberate conviction is, after his experience on the war-front—and he is one only of many—that the Church must alter or it will at the end of the war have little attraction for the men at the front. Consider his words! "Christ attracts them, but not the Church, and for the simple reason that it is not sufficiently like Him; and everybody knows it and feels it."

Pretty plain language, this! The Chaplain tells what he thinks the Church must do if it is to shape life at the end of the war. It must, in brief, "replace **Don't** by **Do.**" He declares that with the Church's present conception, in general, of religion one might almost define a Christian as "a man who does not."

"We have given to our people, and to the world, the impression that a Christian is a man who holds correct views of Christian doctrine, and abstains from evil. He is a man who thinks this and that, and does not do this and the other. We did not mean to give such an impression. It is due to wrong emphasis. We have emphasized the negative virtues rather than the positive, and right thinking rather than right acting. In other words, we have taken the line of least resistance, and sent few away sorrowful at the greatness of our demands. We are known by what we **do** believe and **do.** Is what we don't do more impressive than what we do? 'What do ye more than others?' comes the stinging question."

The Chaplain writes of an experience in an officers' mess when they were discussing a new arrival. One officer said of the new man, "He is very quiet, he doesn't drink, doesn't smoke, doesn't play bridge, and doesn't swear." "He must be religious," remarked another.

"The words were not spoken in malice. It is the conception of a Christian that we have given them. If the new officer had been described as cheerful, generous, hospitable and brave, they would not have concluded that he must be religious. Yet, which description is the more like Christ? How brave, cheerful, generous, and hospitable Christ was! He was the soul of Chivalry. No virtue had been associated with the new officer that a swindler and criminal might not possess, yet he had at once been classified as a Christian. But men possessing the cardinal Christain virtues of charity humility, joy, generosity, hospitality, hope, courage, and self-sacrifice are not classified as Christians, but merely as 'good fellows.' They are 'white men.' These 'white men' may be in the church or out of it. There is, in the popular mind, no necessary connection."

And this, says Chaplain Tiplady, is **"the tragedy of the Church."**

MINISTERS AND EXEMPTION.

In the "Notes and Personals" in The Pacific last week it was stated that the pastor of our church at Petaluma would give soon in a series of War Sermons one on "The Exemption of a Profession: Are Ministers Cowards?" We do not know what position Mr. Farrington will take on the exemption of ministers. But just now it may be of interest to many of our readers to learn what action was taken recently by the Methodist ministers of Chicago. On the 17th of last December two hundred Methodist ministers in Chicago adopted unanimously the following resolution:

"Whereas, the stern righteousness of the war in which we are now engaged is possessing the minds of our pastors and churches more and more with every passing week;

"Whereas, our President has declared that whatever resources in men and money we have will be utilized, as far as necessary in order to win this war and secure a righteous and permanent peace for the world; and,

"Whereas, our people, the fathers and mothers of our churches are giving their sons, and the noblest young men of our churches are offering their lives on the altar of the nation in this crucial hour,

"Be It Resolved, That we, the Chicago Methodist Preachers' Meeting, record our judgment that this is no time for the brethren of the ministry who are of military age to seek exemption from service in this high and holy cause merely on the grounds of their being clergymen. The call of the hour is for the noblest sacrifice on the part of us all, and none of us should shrink from carrying the cross for the redemption of the world from the cruel vulture of militarism."

The Northwestern Christian Advocate says editorially:

"The result, it is believed, pretty generally reveals the spirit of our ministry. The list of ministers who have gone voluntarily into the service from the Northwestern's territory is a healthy sign of like sentiment. Many ministers feel deeply the limitation placed upon their patriotism by the exemption clause. Though they appreciate keenly the need of sustaining the 'home base,' they are convinced that the claims of the draft would not materially affect the operation of our churches.

"The leaders of more than one conference have expressed the firm conviction that enough unattached ministers and deeply interested and freshly consecrated laymen living within the bounds of the conference could be commandeered to take up the work of the few who would probably be called.

"Again, since in the majority of instances, the young ministers called would come from small towns where as

a rule three or four weak churches are doing but imperfectly what one or two could accomplish far better, it may be a blessing in disguise to precipitate the need of closer co-operation by the withdrawal of one struggling pastor, or better still the merging of the congregations under one head.

"The statement is often made by ministers that though they would not for a moment think of claiming exemption from military duty, since the government sees fit to make such provision, it is proper to abide thereby. Apropos of this it may not be uninteresting to remark that that order did not emanate from Protestant source. There lies before us in the Congressional Record a letter from a bishop in the Roman Catholic Church to the committee on military affairs urging exemption of all priests. This is but one of several such communications directed to the Senate committee before whom, we understand, delegations of Roman Catholic bishops and priests appeared to press the measure. So much for the history of the exemption clause.

"If the minister abides by the exemption, then there is only one salvation, and that is the throwing of himself with redoubled exertion into his work of spiritual conservation. No man can live under such a provision while the nation is calling for help and when the demand for precious boys will continue to grow more urgent with the passing months and not consecrate his last fiber of energy and every moment of time to the Kingdom at home. We have no disposition to indulge in an argument. The action of the Chicago ministers will speak louder than anything that can be said. The Northwestern believes that it but expresses the general conviction of the vast number of the Christian ministry."

The Pacific is pleased that it can state that several times during recent months Congregational ministers in the San Francisco Bay region have at their Monday lunch, after the meeting of the ministers, questioned the propriety and wisdom of that exemption clause. There has been no formal discussion of the question at any meeting. But several things indicate that many have been thinking deeply with reference to it.

They who framed the conscription act, doubtless, put that exemption in because of the recognized need for thorough-going spiritual work in every city and town and hamlet throughout the land. This, not only with war-time interests and needs in view, but also the big problems which will press upon our people individually and collectively immediately after the war. Never in all our history has there been for the Church such a time of testing as there will be at once after the war.

"Our fathers to their graves have gone;
Their strife is past, their triumph won;
But sterner trials await the race
Which rises in their honored place.

"O make us through the centuries long,
In peace secure, in justice strong;
Around our gift of freedom draw
The safeguards of thy righteous law!"

The deepest prayer of every preacher of the gospel today should be: "O God, open thou mine eyes to see and make my heart and mind receptive to understand the great lessons of the hour!"

Not only the Church is on trial, but Christianity itself is on trial. In the second year of the war John Galsworthy, the eminent British author, wrote in Scribner's Magazine: "Whatever else may be the outcome of this business, let us at least realize the truth: "It is the death of Christianity as it has been.' "

It is difficult to tell where the minister is most needed today, and where he can best learn the lessons of the hour. Some have been learning some of these lessons on the war front in France; others are learning some of them in the cantonments now dotting our land. We have no doubt that there are some who could best learn the needed lessons for them on their knees in their studies if only they were to get there—**in their studies, and on their knees.**

Not long ago we copied from a recent book by an eminent British preacher a few words which we thought we might use sometime, somewhere. Mayhap this is the time and place to use them. They were:

"If we are going to preach the cross to our generation, it must be preached by men who not only see its present application but set forth that cross in the life they are living, bearing in their bodies the dying of the Lord Jesus; men who have obviously been crucified with Christ."

And finally, worth repeating in this connection are the words from the new book by Professor Rauschenbusch, "A Theology for the Social Gospel": "It is the business of theologians and preachers to make the atonement effective in producing the characteristics of love in Christian men and women. If it does not assimilate them to the mind of Christ it has missed its purpose."

SOME STARTLING STATEMENTS BY A GREAT BRITISH JOURNAL.

"We have no hope of winning the war under a government dictated to by the brewers," said that great British religious journal, the British Weekly, on the 13th of December. And in that connection it was said: "The figures show that under our present Government the trade is more strongly entrenched than ever." Shares in brewery companies have risen as much as 800 per cent. The Weekly remarks further: "If it is said that the working man must have beer, why should he have to pay an exorbitant price for it, and why should brewers be allowed to continue this obvious profiteering? We have no hesitancy in saying that the chief sinners in the matter of profiteering are the brewers. They have raised the price of their wares extravagantly and have put the money in their pockets."

The British Weekly, edited by Sir William Robertson Nicol, one of the leading theologians and literateurs of England, favors prohibition during the war and opposes state purchase. The paper says: "So far as we know in every place where a plebicite has been taken it has been overwhelmingly in favor of prohibition. We believe that the democracy generally will support the programme. . . As for state purchase, it is plain that it can be accomplished only by American money; and we may safely say, looking at the tremendous progress of the prohibition cause in America, that money will not be given."

The indications are that a general election will be held soon, and the British Weekly says that it bids fair to turn very largely on the temperance question. "A further statement is: "Nothing has so weakened the present Government as its abject subservience to the trade, and if that subservience is continued no electoral victory is possible."

At the time the editorial from which we have been quoting was written there was much talk of a system of rationing. As to this the British Weekly remarked: "Let it be clearly understood that if a system of rationing has to be adopted it will be entirely the fault of the Government, who persistently refuse to regard anything spent in providing beer as wasted, who will not say 'Drink less beer,' while they are saying 'eat less food:' People are not going to eat less food so long as they see the Government diverting food from the provision of bread to the

provision of beer, and see that the gains of brewers are being multiplied at their cost at the enormous rate indicated. The chilling effect of this great refusal on the part of the Government prevents any real impression being made on the public mind. We are altogether in favor of the strictest economy in food and in everything else, but this can be attained only if the people at large are convinced that they are being treated fairly."

There are here in our own land many persons who are getting more and more dissatisfied every day with the course of our own Government with respect to the liquor traffic. They say that it is increasingly hard to heed the cries for conservation here and conservation there while this awful waste goes on even as it is restricted now.

"THE SIGNIFICANCE OF THE HOUR."

From the Viewpoint of Several Eminent British Preachers and Theologians.

A few weeks before the anniversary of the birth of Jesus of Nazareth several eminent Bible scholars in England issued a statement concerning the "Second Coming," which has attracted considerable attention in some quarters; in others, but little. We have been hoping for two weeks to find space for it and some of the comments thereon. The document was signed by G. Campbell Morgan, A. C. Dixon, W. Fuller Gooch, J. Steuart Holden, H. Webb-Peploe, F. S. Webster, Dinsdale T. Young, Alfred Bird, J. S. Harrison, F. B. Meyer. It was in its main declarations:

1. That the present crisis points toward the close of the times of the Gentiles.

2. That the revelation of our Lord may be expectd at any moment, when he will be manifested as evidently to his disciples as on the evening of his resurrection.

3. That the completed church will be translated to be "forever with the Lord."

4. That Israel will be restored to its own land in unbelief and be afterwards converted by the appearance of Christ on its behalf.

5. That all human schemes of reconstruction must be subsidiary to the second coming of our Lord, because all nations will then be subject to his rule.

6. That under the reign of Christ there will be a further great effusion of the Holy Spirit upon all flesh..

7. That the truths embodied in this statement are of the utmost practical value in determining Christian character and action with reference to the pressing problems of the hour.

The Continent, a leading Presbyterian paper, representative of the progressive element in that great Church, printed the document with the remark that "every one familiar with contemporary Christian life will recognize that the names attached to it require respectful attention." A further statement was:

"The Continent reprints this utterance of distinguished Christian leaders with full consent that it may be true in every word. If that which shortly comes to pass is what they predict, The Continent would not desire to meet that climax of history with the consciousness of having refused to give currency to this warning.

"And certainly if this is the truth that God desires to be known in this time, nothing could be more appropriate than that it should be proclaimed as Christmas approaches —the second advent heralded at the season which commemorates the first advent.

"To be honest toward the whole subject, however, The Continent is obliged to put on record its confession that despite the respected and beloved names supporting the declaration, it remains entirely unconvinced by most of their assertions.

"That Jesus Christ may at any moment reappear on earth we believe true today just in the same sense that it has been true on every day since he ascended into heaven. But that it is possible to say today anything more of the hour of that return than it was then—except that the world is nearly nineteen hundred years nearer to it—we do not believe at all."

The Christian Century, a Chicago paper, representative of the Disciples Church, printed this pre-millenial manifesto and remarked editorially:

"One of the by-products of the war is the substantial increment given to the pre-millenial superstition. The world-mood is such that theories of this sort find easy lodgment in men's minds. The events in the midst of which we are living are so vast, so catastrophic, that men's thoughts are distraught. We cannot think things through, and we take up credulously with schemes of an external supernaturalism.

"The effect of all this is harmful to a truly spiritual religion. It eclipses reality and leads to a mood of detached irresponsibility. The form in which the Second Coming doctrine is set forth by the above propositions implies essential unfaith, albeit it is professed by men of unquestionable piety. But the wide vogue which pre-millennialism has attained in the church today makes it incumbent upon those who hold otherwise to state and demonstrate the fallacies upon which it rests and to show convincingly the better way of reading the Scripture. The Christian Century is planning a series of articles dealing with the whole subject of the Second Coming of our Lord to be contributed by Professor Willett."

The Christian Commonwealth, a London Non-conformist publication, considered the manifesto in an editorial bearing the caption, "Religion Which Is Not Religious." The first paragraph was:

"The Christian religion has been greatly overweighted with things not essentially religious—that is, ethical and spiritual in their influence. It has not, like the Samaritan, fallen among thieves who have stripped it, but has rather fallen among those who have encumbered it with things alien from its essential spirit, and which have proved impediments to its work and influence in the world."

And then further along in the editorial, this: "Much more might be said along the same line, but this is not our object. The object is to point out that whether the views of these signatories are right or wrong, such views are not in any real sense religious after the manner of Christ. They are rather views than forces; they are curiosities rather than spiritual dynamics. They turn religion into wrong channels, speculative rather than practical, leading men to gaze up into the heavens rather than to fulfil the kindly duties of earth. They make visionaries rather than sweetly tempered souls."

When, after reading the foregoing, we read in another issue of the Christian Commonwealth, a departmental article in which it is deprecated that men given to the pre-millennial idea have any prominence at all in pulpit or in school, and hear here in our own locality light remarks about men holding that view, we vow to take a hand also in the next number of The Pacific. Oh, no, it will not be a pre-millennial position, but it will set forth some things which we believe need to be set forth.

To worship our own ideas of God is only a round-about way of bowing down to ourselves.

SPIRITUAL UNITY THROUGH SACRIFICIAL SUFFERING.

By Charles S. MacFarland, Secretary, Federal Council of Churches.

A notable circle of Christian men have recently issued a prediction of the speedy end of the world. Their prophesy is based upon the striking response of Jesus, to the bewilderment of His disciples, when "they asked Him, saying, Master, what sign will there be when these things shall come to pass?" "And He said, When ye shall hear of wars and rumors of wars, be not terrified; for these things must first come to pass; but the end is not yet." Nation shall rise against nation, and kingdom against kingdom." "Ye shall see Jerusalem compassed with armies." "And there shall be upon the earth distress of nations, men's hearts failing them for fear." "And then shall they see the son of man coming in a cloud with power and great glory."

The interpretation of these Christian men is precisely what many thought in Jesus' day. The coming of the Son of Man meant the end of the world. The facts of subsequent history showed that this was not what Jesus meant

His prophecy was fulfilled; the Son of Man did come with power. His coming in that power was not, however, the sign of the end of the world. It was the beginning of a new life in the world.

History has repeated itself, and the world's struggles have ever been the travail of a new birth. Out of them tried as by fire, has emerged a better and purer world.

"Think not that I came to bring peace on the earth; I came not to bring peace but a sword." There are two kinds of peace; that of outward similitude and that of inward reality. So, again, without any contradiction in His own mind, Jesus said in His last hours, "Peace I leave with you; my peace I give unto you." But He added, "Not as the world giveth, give I unto you."

War brings out both the worst and the best in nations and in men; it is subject to the universal law of compensation. One who goes across the seas today comes back with mingled sadness and hope. He enters into the experience of the great psalmists. The same psalm consists of a dirge and an oratorio. There is a wonderful and apparently contradictory contrast in mood. They move on, with their alternating notes, from the extreme of despair to the height of faith, the sense of horror ever changing place with the sense of hope. There is unity among them in this, that their one constant and unfailng message is, "Hope thou in God." They all end in the same last resort. It is a wonderfully vibrating, pulsating picture, full of dignity, breathing sincerity, alive with pathos, charged with the same solemnity of realism, yet fuller still of a magnificent and glowing idealism, and these psalms are but the reflection of the varied and vividly contrasting moods of any seriously thoughtful man today.

Men have said, with easy-going flippancy, that the war means the failure of Christianity; Christ stands before Pilate. But it is not Christ before Pilate; it is Pilate before Christ, and if we listen we shall hear it again, "This is your hour and the power of darkness; but ye shall see the Son of Man, coming with power."

Christian institutions have failed only in so far as they have failed to be Christian. It is not that their ideals have been found wanting; it is not that their message has been untrue; it is because they are human, and it is becoming clear to the leaders of the churches that they have faltered for much the same reason that the allied nations have failed up to this moment—because they have been wretchedly divided.

The most hopeful sign of our day and generation is that while at the immediate moment the powers of darkness seem to prevail, we may witness the steady, largely unseen, unification of righteousness.

The most terrible thing at this hour is its terrible waste. Indeed, one of the most startling of modern discoveries is that human civilization itself is so sadly wasteful of human life and resources. The wastage of war is the same thing only to a greater degree.

But these are not the worst of our dissipations, and indeed these wastes have been largely because of a deeper and more serious prodigality. We have let the very light within us become darkness, and the saddest of all has been the waste of our moral powers, our finer emotions and our religious enthusiasms, through sectarian divisions, denominational rivalries and unrestrained caprice often deluding itself as a religious loyalty.

The greatest social movement of our day is the effort to stop this wanton destruction by the unifying of our religious forces. One can see it on every hand. The chaplains in France, through their devotion and heroism, have changed the attitude of the French people and the French government towards religion. The Free Churches of Great Britain, for the first time in their history, have made a movement towads effective and permanent federation. The million Huguenot people of France, who have been extravagantly divided, have, within the last fortnight, come together in a common body and have sent to this country two of their chaplains as representatives of the entire body of French Christians. A message comes from a representative group in the Netherlands, asking that a delegation be sent to them to render such help as it may in bringing their Christian forces together. A cable from Australia announces the organization of a federal council in that land. While this story is being writen, there sit beside the writer delegates from the churches of Great Britain and from the Belgian missions upon errands of mutual fellowship and practical service.

The first religious body to meet, after the declaration of war, to issue a message to the churches, was not a denominational assembly; it was a council at Washington, constituted by thirty religious denominations to speak for them all. The Young Men's Christian Association, on twenty-four hours' notice, was ready to take care of the soldiers, in behalf of all the churches, who created it. Under the General War-Time Commission of the Churches the work of the denominational bodies, the camp pastors outside the camps and the chaplains and Y. M. C. A. secretaries within the camps, are brought into co-operation, impeded, to be sure, by the limitations of our persistent human individualism, and yet in an earnest spiritual unity. City after city which had never given the matter serious thought before is forming its federation of churches with a common headquarters and a common administrative representative. The movement for Christian co-operation, not without some caution it is true, is moving in a larger circle upon matters of common interest to the nation and the world. Consultation is daily held between representative Protestant, Roman Catholic and Jew, and the delegation of fifty religious leaders in conference with the President of the United States is equally divided between Catholic and Protestant.

Out in the field, so the French chaplains tell us, Protestant and Catholic chaplains, in the hour of necessity, forget all except that they are the ministers of the same God to the same suffering humanity, and our chaplains, as

they are all clothed in the same khaki, will be clothed with the same indistinguishable religious spirit. For three years a constant stream of contributions has gone across the seas, not from Presbyterian here to Presbyterian there, but from the Christians of America to the Huguenot Christians of France. It has not been, to be sure, a conference on Christian unity in faith and polity. It has been simply mutual service with the sense of a spiritual oneness. Indeed, it may be that a larger resultant service has been given because diversity has been permitted in unity.

During the past quarter of a century this process has been going on, Christian unity being approached through common participation in concrete and common tasks. Its deepening has now come through the mutuality of common suffering. The very day on which this message is being written there comes a cable from the archbishop of Sweden to the Federal Council of the Churches of Christ in America from a conference of Christians of five neutral nations, and the message is a very simple one; it simply says, "Finland is in a state of famine."

Leaders in Christian education representing all Christian bodies are now in weekly conference preparing their study courses. They are not courses in denominational history and polity. The subject is, "What is American Christianity going to do for reconciliation and reconstruction in Europe?" Herbert Adams Gibbons carries the causes of the war back for four centuries and, conncidentally, in celebrating the four hundredth anniversary of the Reformation, with all its great advances, we are obliged to take account of nearly four centuries of disintegration in religious forces.

For about 375 years the process was largely that of the multiplication of denominations in isolation, or, worse still, in competition and almost never in co-operaton. The movement of serious Christian co-operation has been in existence for about ten years. If we think of that decade over against 375 years of Protestant dissociation, the story of present day Christianity is one of progress.

The world is in a struggle for democracy, and democracy is simply another name for spiritual unity. We knew that man has a soul; we are learning that nations have souls. We are beginning to discover that the world has a soul. The prophesy of Jesus is being fulfilled in our search for spiritual unity.

There is little hope for the future in leagues of nations and world courts for political uniformity, unless some institution in human form finds and expresses this unity of spirit and ideal. With all their human limitations, the churches still symobilze those ideals and stand for that spiritual democracy which must underlie the new political democracy. The issue is determined by two processes; first, within each nation the unification of its own spiritual forces, and, second, the rapidly developing fraternity of the churches of one nation with another.

The reader asks, "What do you mean, one church?" Yes, we mean one church. But how far its unity will be that of identity and how far that of diversity, we have not the wisdom to answer. The council at Washington did not know it, perhaps, but it really formulated the new common creed in these historic words:

As members of the church of Christ, the hour lays upon us special duties;

To purge our own hearts clean of arrogance and selfishness;

To steady and inspire the nation;

To keep ever before the eyes of ourselves and of our allies the ends for which we fight;

To hold our own nation true to its professed aims of justice, liberty, and brotherhood;

To testify to our fellow Christians in every land, most of all to those from whom for the time we are estranged, our consciousness of unbroken unity in Christ;

To unite in the fellowship of service multitudes who love their enemies and are ready to join with them in rebuilding the places as soon as peace shall come;

To be diligent in works of relief and mercy, not forgetting those ministries of the spirit to which, as Christians, we are especially committed;

To keep alive the spirit of prayer, that in these times of strain and sorrow men may be sustained by the consciousness of the presence and power of God;

To hearten those who go to the front, and to comfort their loved ones at home;

To care for the welfare of our young men in the army and navy, that they may be fortified in character and made strong to resist temptation;

To be vigilant against every attempt to arouse the spirit of vengeance and unjust suspicion.

To protect the rights of conscience against every attempt to invade them;

To maintain our Christian institutions and activities unimpaired, that the soul of our nation may be nourished and renewed through the worship and service of Almighty God;

To guard the gains of education, and of social progress and economic freedom, won at so great a cost, and to make full use of the occasion to set them still further forward, even by and through the war;

To keep the open mind and the forward look, that the lessons in war may not be forgotten when comes that just and sacred peace for which we pray;

Above all, to call men everywhere to new obedience to the will of our Father God, who in Christ has given Himself in supreme self-sacrifice for the redemption of the world, and who invites us to share with Him His ministry of reconcilation.

To such service we would summon our fellow Christians of every name. In this spirit we would dedicate ourselves and all that we have to the nation's cause. With this hope we would join hands with all men of good-will of every land and race, to rebuild on this war-ridden and desolated earth the commonwealth of mankind, and to make of the kingdom of the world the kingdom of the Christ.

But this was a war-time creed. It was a temporary thing. Was it?

The brewers of America have an advertisement in which they warn the people that if prohibition comes in war-time it will stay forever. They are undoubtedly right. May it not be that the Christian Churches will say: If we can live and serve and suffer this way in time of war, shall we not do so in time of peace?

The failure of the church was not the failure of her Master, not the failure of her message, and if her various assemblies are willing to save their life by losing it, and the church can thus find her own soul, she can reveal the soul of the nation, and if the churches of all the nations can come into a common bond of fellowship through suffering, they will discover and save the soul of the world.

If our churches in America will submit themselves to this deepening sense of spiritual unity they will help to transform the world's Golgotha and its Calvary into the resurrection on the third day.

The clearest sign of the Son of Man coming in power is this manifest spirit of unity in service, of unity in prayer,

of unity in spirit, which is laying hold of our churches in this hour of their extremity, and which, when they come to reach Olivet together, will lead them to share and rejoice in the victory of Gethsemane and, when the time is fulfilled, with their united power, to roll the stone away.

THE TERCENTENARY CORRESPONDENCE COURSE.

(Fourth Section,)

As all have until March 3rd to complete the preparation necessary to win the Pilgrim Certificate, any one who takes hold now with real interest can be successful. Secure Bulletins One and Two from the National Council, 14 Beacon St., Boston, a copy of Pilgrim Deeds and Duties, and, if possible, the back numbers of this paper that contain the first three sections of supplementary information and start a class at once. A second examination will be held May the fifth.

Below are given questions 63-78, with answers to some. The answers to the others will be found in Pilgrim Deeds and Duties. Keep this for reference. The final section will appear next month. Any one taking this course may offer an essay of 1000 words on any one character or phase of Pilgrim and Puritan history and it will be accepted in place of the written examination. Hank's "Our Plymouth Forefathers," Pilgrim Press, ninety cents, is recommended for supplementary reading.

63.—When and why were Harvard and Yale founded, and what are some of the facts connected with their beginnings?

64.—What are some of the colleges founded since by Congregational leaders showing a continuation of our forefathers' devotion to higher education?

65.—What was the attitude of the colonists toward popular education and the common schools?

66.—What was the feeling of the colonists toward the conversion of the Indians?

67.—What are some of the important facts about John Eliot?

68.—What policy was followed with reference to the "praying Indians"?

69.—Who established in 1649 the first Protestant Missionary Society?

70.—Which of our present Congregational Missionary Societies first labored among the Indians, and which does so now?

71.—What are some of Eliot's books and what was the Bay Psalm book?

72.—What is Congregatianalism doing now in supplying religious literature?

73.—What place did singing and other music have in their church and home life?

74.—What were other noticeable features of their religious services?

75.—What were some of the characteristics of their church buildings and the way in which they were used?

76.—What can be said of the salaries, the dress and demeanor, the learning and influence of the ministers?

77.—What features of the Puritan life and character have led ignorant and superficial people to hold them up to ridicule?

78.—What are three of the convictions held by the Puritans, according to Macaulay in his essay on Milton?

64.—Congregational leaders have founded more than two score colleges including such as Williams, Amherst, Dartmouth, Mt. Holyoke, Oberlin, Beloit , Fisk, Berea, Piedmont, Whitman, Pomona, Colorado and Rollins.

68.—The Christian or "praying Indians" were gathered into communities by themselves that they might be free from the debasing influence of their heathen kinsmen and that they might be instructed better in Christian ways. They were taught not only to read but, also to build and occupy houses, to wear suitable clothes, to cultivate the soil, to raise cattle, and to live more like the white men. The first and chief settlement, was that founded at Natic by Eliot. Fiske says that "by 1674 the number of these praying Indians was estimated at 4000, of whom about 1500 were in Eliot's villages, as many in Martha's Vineyard, 300 in Nantucket and 700 in the Plymouth Colony."

70.—The American Board of Commissioners for Foreign Missions planned from its beginning to work among the North American Indians and sent its first missionary to the Cherokees soon after its foreign work was launched. It labored extensively among the Indians in both the South and West, but in 1883 transferred all this part of its work to the American Missionary Association which for some time had been interested in the Indians. This society now has the charge of our Indian missions.

71.—Eliot's most famous book was his Indian Bible. He published a number of other Indian books, and also some in English, such as "The Harmony of the Gospels" and "The Christian Commonwealth." The Bay Psalm Book was the first book published in America, the first edition appearing in 1640, and consisted of metrical versions of the psalms, some of which Eliot wrote. Later editions had some hymns. It is said that seventy different editions of this book appeared in Boston, London and Edinborough, a record equalled by few, if any other books published in America.

72.—For many years Congregationalism's printed contribution to religious life and thought came through individual enterprise; but in recent decades a steadily increasing service has been rendered through our Congregational Publishing Society. It issues hymn books of the highest standards, weekly and monthly publication that are in the front rank of religious literature and is supplying an abundance of the best material for our Sunday Schools and many books for the personal religious life. Congregationalism always has used the press as a strong right arm.

73.—Congregational singing was a prominent feature of their religious service, much more so than in the Anglican Church. Only a few tunes were available, but their hymn books contained many psalms in a versified form and some songs. In time they established singing schools which made singing popular and became an important factor in the development of music in New England.

76.—The ministers had a dignity in dress and demeanor that was characteristic of all officials in the days of Elizabeth and the Stuarts. They usually wore pulpit robes. Their salaries seem to us very small, from 30 pounds to 90 pounds annually and much of that paid in produce, but it was sufficient to enable them to live as well as the average of their parishioners. In learning they ranked high, many being graduates of English universities. This and the fact that these colonies represented a distinctively religious movement, gave them an influence enjoyed by few of their profession in other lands and ages.

77.—Their seriousness, due to their religious views and even more to the difficulties and dangers they constantly faced and their resolute application of their religious principles to the smallest details of life, have supplied most of the opportunities for the superficial to ridicule them.

78.—See page 105, Pilgrim Deeds and Duties.

EDWIN H. BYINGTON,
Chairman Correspondence Course Committee.

THERE WAS A MAN.

There was a man who saw God face to face;
His countenance and vestments evermore
Glowed with a light that never shone before,
Saving from him who saw God face to face.
And men, anear him for a little space,
Were sorely vexed at the unwonted light.
Those whom the light did blind rose angrily;
They bore his body to a mountain height
And nailed it to a tree; then went their way,
And he resisted not nor said them nay,
Because that he had seen God face to face.

There was a man who saw Life face to face;
And ever as he walked from day to day,
The deathless mystery of being lay
Plain as the path he trod in loneliness;
And each deep-hid inscription could he trace;
How men have fought and loved and fought again;
How in lone darkness souls cried out for pain;
How each green foot of sod from sea to sea
Was red with blood of men slain wantonly;
How tears of pity warm as summer rain
Again and ever washed the stains away,
Leaving to Love, at last, the victory.
Above the strife and hate and fever pain,
The squalid talk and walk of sordid men,
He saw the vision changeless as the stars
That shone through temple gates or prison bars,
Or to the body nailed upon the tree,
Through each mean action of the life that is,
The marvel of the Life that yet shall be.

—David Starr Jordan.

A LOS ANGELES OUT-DOOR PULPIT.

An article by Carroll Van Court in the Christian Endeavor World tells of an out-door pulpit in Los Angeles which attracts considerable attention.

It is at the Plaza; is made of concrete, and used by street speakers, socialist haranguers, evangelists, and preachers of all kinds. The writer says: "This pulpit in the open air, facing the street, calls to mind the Roman forum of olden days. Just as the vox populi of those days was heard, so it is at this pulpit. Sermons and speeches in many languages are preached and spoken from this platform. The historic old Plaza, with its memories of mission days, Spanish senors and senoritas, and its present activities, never fails to be of interest to the passer-by. One can drop in at the square on almost any day and hear either a speech or sermon from this pulpit; or, if he can understand Spanish, he is very likely to hear mysterious references to Villa, Carranza, and other personages in the limelight. If one cares to sit down on a bench near by, he might overhear from some incautious Mexican sitting near him a plot to sell opium; or he might, if he is lucky, hear something about smuggling ammunition across the border to Mexico.

If this pulpit of silent concrete could speak and tell all it has heard in its life at the Plaza, I venture to say it would show us, as Shakespeare made one of his characters say in the play,

'There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy.'

The Plaza is very cosmopolitan in its variety of occupations and people, and one can expect the unusual at any time. Many a hot argument and impassioned plea has been delivered from the pulpit of stone."

"THE FIERY RIENZI OF THE PACIFIC COAST."

When Senator J. Ham Lewis of Illinois alluded to Senator Johnson of California as "the fiery Rienzi of the Pacific" and to Senator La Follette as "the avenging Gracchus of the West," in the Senate the other day, he did something more than to add to the gayety of nations. He enriched our vocabulary of familiar names, says the Philadelphia Ledger.

They used to do this sort of thing in Congress a great deal more than they have lately. Perhaps the representatives of the people are becoming less literary in their forensic efforts.

There was a time when Hayes' secretary of the Navy, Richard W. Thompson, was alluded to as "the Ancient Mariner of the Wabash," and Senator Daniel W. Voorhees, also of Indiana, was the "Tall Sycamore of the Wabash."

When President Van Buren was the "Wizard of Kinderhook," and President William Henry Harrison was the "Cincinnatus of the West."

Jefferson was the "Sage of Monticello," and Samuel J. Tilden, in imitation of the great Democratic leader, was the "Sage of Greystone."

Henry Clay was the "Millboy of the Slashes." General John A. Logan was "the grand old Black Eagle of Illinois."

Cleveland, "the Man of Destiny," Blaine, "the Plumed Knight," and Allen G. Thurman, who never reached the vice-presidency, was called the "Noblest Roman of them all."

Even Washington did not escape popular designation, for he was alluded to as the "American Fabius."

A TRIBUTE TO REUBEN H. SINK BY THE EDITOR OF THE STOCKTON INDEPENDENT.

The Pacific had brief mention last week of the resignation of the Rev. R. H. Sink as pastor of the Congregational Church at Stockton—the same to take effect next June, on the 29th anniversary of his pastorate.

We have since read with great gratification an editorial tribute in the Daily Independent of Stockton and it is with pleasure that we give it out through The Pacific to the wider fellowship which Mr. Sink has served for many years.

A graduate of the Pacific School of Religion, ordained in 1883, he has had pastorates at Redwood City, Grass Valley, and Stockton—always greatly loved where he has labored. How Mr. Sink is regarded in Stockton, let the editorial in the Independent indicate:

"Reuben H. Sink, for 29 years pastor of the Congregational Church, announces his resignation, owing to impaired health.

"The announcement will be read with sympathetic emotion by thousands who are not intimately connected with the little congregation to which Mr. Sink has faithfully ministered. It is not necessary in their minds to use the prefix "Reverend" to his name. He has lived up to his office and is revered.

"Mr. Sink has been a pastor of ceaseless ministrations and a citizen of broad and harmonizing influence.

"During the best years of his life he has moved through the community without script or purse, asking nothing for himself and giving all from the treasury of his bountiful heart. He has buried the dead, mingling his grief with the mourners. He has laid a baptismal hand on the babe, taught the growing child, married the youth and been a strong arm for those bowed by age and infirmity. He has rejoiced with those who rejoiced and sorrowed with those who had sorrow. In the home, on the street and in the

pulpit his presence has been a benediction. Everywhere his name is spoken with respect. The teachings of his Master have been exalted by his manner of life. He has been a good and faithful servant, not alone of Divinity but of Humanity. And now, when the afflictions of the body bear heavily, he has decided for the church's sake to retire from its active pastorate. His last act crowns a record of unbroken unselfishness. He owns neither mansions nor bonds nor stocks, but he is the possessor of a legacy which no man can buy. That legacy is the respect of his fellow citizens. He has the memory of a life well lived in the light of a great example and with the approbation of the one whom he calls Master.

"We revise the statement that he has lived his best years. He has not. They are yet to come. In the glow of the afternoon's sunshine he shall walk in the bowers of the happy retrospective, he shall look out toward the unfolding experiences of the greater life; he shall find the bread cast upon the water returning to bless him. There are few men like R. H. Sink in this world. May he be long spared to association with those who love him."

NOTES AND PERSONALS.

North Congregational Church, Berkeley, welcomed nine new members last Sunday.

Fourteen persons were welcomed into the fellowship of First Church, Berkeley last Sunday, four uniting on confession.

At San Mateo last Sunday three persons came into the church membership by letter. Mr. Owens has entered on his fifth year as pastor.

Word comes from Sacramento, that ten persons were welcomed into fellowship Sunday, and that the outlook there is an encouraging one.

The Rev. Dr. Van Horn of First Church, Oakland, will speak next Sunday evening on this topic: "Suppose Mrs. Eddy Should Meet Pastor Russell and Brigham Young Should Happen By."

Superintendent Rathbone administered the communion in Olivet Church, Oakland, last Sunday, and received five persons to membership, among them, Mr. Morrison the new pastor, and his wife.

The Rev. George H. DeKay has been visiting several of the big army camps—Logan, Travis, Kelly, Cody, Kearny, and the Navy station at New Orleans. He expects to return to San Francisco this week. The son, George H. DeKay Jr., now a first lieutenant, has been assigned to duty in Air Personelle Department at Washington, D. C. Father and son had a day together in New Orleans.

The Rev. Dr. Carl S. Patton, pastor of First Church, Los Angeles, speaks at Stanford next Sunday. When President Nash of the Pacific School of Religion heard early this week that Dr. Patton was to be at Stanford invitation was sent to him to attend the opening services next Monday. Should Dr. Patton be there it will give the brethren in the San Francisco Bay region opportunity to meet him and thus forge another link in our fellowship throughout California.

Next Monday at the opening of the second semester of the Pacific School of Religion for the current year the address will be given by the Rev. Byron H. Stauffer. Subject, "Some Needs of Tomorrow's Pulpit." Time 11 a. m. The Monday meeting of the ministers of San Francisco and vicinity was given up for that day so that there would be opportunity for all to attend. For several years now this has been done and very satisfactorily. "We are brethren."

The Congregational Mid-Winter Conference will be held in St. Louis from January 19 to 23. Officers of all the national societies will attend; also district secretaries and other field representatives. Secretaries Kelsey, Hinman and Rathbone plan to leave San Francisco about the middle of next week. Secretary Wikoff goes this week so as to spend Sunday at Albuquerque. Dr. R. C. Brooks, Pacific Coast member of a national society committee, starts on Monday and will spend a day or two at Claremont, in attendance at the meeting of the board of trustees of Pomona College, of which board he is a member.

The Congregational ministers of San Francisco and vicinity had the pleasure last Monday of hearing Dr. Howard Russell, the man who led in the organization of the Anti-Saloon League,—that organization which has in the last two decades done more than all other organizations combined in bringing the saloon very close now to its day of doom. His address was full of optimism, indicating that there is every reason for the belief that in the next half dozen years two-thirds of the states will adopt the prohibitory amendment submitted recently by Congress. It is thought that the New York Assembly will vote for it, though the Senate, as at present constituted, is very doubtful. Governor Whitman will work for it. The New York Herald declared recently that the legislature would be found favoring it. Dr. Russell dwelt on the fact that many persons are in favor of national prohibition who are not in favor of state prohibition; they say the former is fair to all, the latter not. We notice in the daily papers, Wednesday of this week, that Mississippi has led in adopting the amendment. After a state has adopted it, it cannot rescind that action. But failure to adopt does not shut off other atempts during the seven year limit.

TEACHING MISSIONS IN THE SUNDAY SCHOOL AT SAN JOSE.

For a number of months we have been having remarkable success with our plan of missionary instruction in the Sunday school. It is worth passing on.

The general theme is "Africa." We use the material furnished by the denominational committee. One person supervises all the programs, but there is a missionary committee.

The work is divided among the classes in the school and the teacher's co-operation is secured. Each class that takes part is provided with ample material, and the leader encourages the making of posters and pictures which are hung in the main room during the opening session of the school.

As the teachers are public school teachers, they are trained to "get up programs" and they use their ingenuity. The pupils have been delighted to take part and in doing so have learned a lot about missions. The leader has offered two prizes for essays on any phase of African life that deals with the mission work. These prizes will be missionary books.

Besides this regular weekly instruction at opening ses-

sions, groups of young people give little plays, using the Missionary Educational Movement material. The young people enjoy the practice and have already learned much about missions and the church through this means.

One of our young people's societies has decided to use the small size "Duplex Envelopes" for its current expenses and benevolences. The influence of such missionary education can be felt throughout the entire church. The last year has been the best in the history of the church as far as missionary giving is concerned.

At Christmas the pupils and teachers of the school decided to forego their candy treat and send the money to the Armenians. They also gave a special offering to the Armenians at the Sunday evening vesper service Christmas Sunday. On that evening a miracle play was given called "The Nativity." It was one of the most beautiful and successful Christmas events ever given in the church.

POMONA.

Two programs of an unusual character brought strong messages of uplift and inspiration to large audiences at Pilgrim Church on the last Sunday of the old year. At the morning service the insignia of office was presented to seventeen non-commissioned officers of Company A of the Boy's Brigade by the pastor and the Commissioned Officers. One of these boys has been in continuous and faithful service in the Company since 1908, the first year of its organization, and by special vote of the Church he received a lieutenancy. "You are the Hope of the World" was the sermon-subject. With the uniformed Brigade officers seated in a body before him and a large number of young people scattered throughout the audience the pastor, William Orr Wark, made a strong appeal for high-minded living on the part of the youth of our day now between the ages of ten and eighteen. He outlined in telling terms something of the big program that will, without doubt, be presented to the generation younger now than the boys who are being called into the national service.

The hour of evening worship was given to a "Founder's Celebration," at which time were recalled the names and deeds of men and women who served in the community in past years and have now passed into the next life. A "Prayer of Remembrance" was offered, after an invitation for "all who have parted with dear ones in this year, and all who would call to remembrance those who they have 'loved long since and lost awhile'" to arise and stand through the prayer. The pastor spoke on "The Value Which Accrues From Exalted Lives."

The officers to whom has been entrusted the supervision of the various departments of work in Pilgrim Church for the year just opening were presented to the congregation in a service of recognition at the hour of morning worship on Sunday, January 6th. The service of presentation was conducted by the pastor, William Orr Wark, the following officers being called to the front, group by group, by the assistant pastor: deacons and deaconesses; trustees, church clerk, church treasurer, financial secretary, treasurer of benevolences; superintendent of the Bible school and his assistants; officers and departmental superintendents of the Woman's Auxiliary; Pilgrim Brotherhood officers; superintendent and officers of the Christian Endeavor Society and captain and lieutenants of the Boy's Brigade. To each of these six groups the pastor gave an appropriate charge, and then called upon the members of the church to arise and thus declare their allegiance to A prayer for wisdom and guidance followed. At this service seven persons were received into the membership of the church, one on confession of faith and six by letter, and the sacrament of the Lord's Supper was administered.

REDWOOD CITY.

Sunday morning, January 6th, Dr. J. K. Brown spoke to a large and enthusiastic audience on the "Value of Giving." His sermons are always appreciated by our people. Five were received into fellowship, one on confession. We plan to undertake an every-member canvass soon.

MISSION CONGREGATIONAL CHURCH, SAN FRANCISCO.

Sunday. January 6th was a very happy day for Mission Congregational Church of San Francisco. It began in the Sunday school, which had the largest January attendance for years. At the morning service there were five baptisms. A father presented himself and his two weeks' old boy for baptism and then joined the church. There were 20 received into the church, 6 by letter and 14 on confession of faith. Half of the new members were males. At the Christian Endeavor meeting in the evening, the new officers were installed. These events and the large attendance at the services together with the uplifting sermons of the pastor and the communion service made the day a memorable one for Mission Church. The members are very happy over the outlook for the new year. They have reason to be for in Mr. Isaac they have a leader who inspires courage and zeal and whose close touch with the Master means increasing spirituality in the church.

AN OAKLAND MISSION STUDY CLASS.

The Young Women's Christian Association of Oakland is offering another mission-study class, this term taking up the home missions book, "Missionary Milestones." Those who attended the fall class in "The Lure of Africa," will be glad to hear that Mrs. C. A. Kofoid of Berkeley, who made that study so live and interesting, has consented to lead this second one. It will be held Tuesday mornings at 10:30, beginning January 22, at the Oakland Young Woman's Christian Association, 1515 Webster street. These classes are intended for teachers who expect to lead classes in their respective churches. Any such will be heartily welcome. There is no charge for the course, but each member is asked to provide herself with the book, which may be obtained at the Missionary Education Movement headquarters.

SPOKANE, WASHINGTON.

On Sunday, Dec. 30th, a farewell service to Rev. Dr. Thos. H. Harper, was held at Westminster Church, when a large audience was present. Addresses were delivered by Mayor Fleming, Mr. Chas. L. King, president of the Board of Trustees of the Church, by Rev. Geo. W. Knepper of the Central Christian Church, who presented commendatory resolutions. Other speakers were Rev. Hugh W. Jones, representing the ministerial association, Mr. C. R. Howard who has a son in the service, Rev. Sherman L. Divine of the First Presbyterian Church and others.

Dr. Harper was to leave on the following day to begin Y. M. C. A. war service, spending two weeks at Camp Lewis, having in view going to France. He appeared for the first

time in his new uniform, and responded to the complimentary words spoken of him as follows:

"Friends in Spokane, I am going away because I believe I can do more for suffering humanity across the sea for the next 12 months than I can for the people of Spokane. I believe I can do more good for the service of God among the boys at the front than I can in Spokane. When I return to America I shall return with a victorious army. If peace has not been made before 12 months is up and there are signs of peace I shall remain until it has been made. I thank every one for the kind words and I appreciate this gift from you. I also appreciate the other gifts I have received, which include sweaters, helmets and mirrors."

W. B. M. P.

A visitor in the Board rooms this week was Mrs. Marjorie Leavens, wife of Dickson H. Leavens, treasurer of the Yale Mission located at Changsha, China, who arrived in San Francisco on Friday on the Pacific Mail Steamer "Eucador," leaving the same day for her home in Norwich, Connecticut.

The Yale Mission activities comprise The College of Yale in China, preparatory and college department, and The Hunan-Yale Hospital and Medical School, operating under the Yale Foreign Missionary Society, Inc., with headquarters at New Haven, Conn.

Mrs. Leavens is taking an emergency furlough owing to the disturbed political conditions prevailing in the province. The mission work is in no way involved except through the danger to whch the innocent bystander is ever liable. There is constant skirmishing going on between factions and bullets whizz about in an irresponsible fashion very trying to the nerves. Much of the trouble is directly due to the liquor traffic which is growing apace in China. Soldiers crazed by drink are dangerous neighbors. The drug habit is another evil which is being fostered by the Japanese who get the raw product from Great Britain, manufacture morphine in their own country and sell it to the Chinese. It is only fair to remember, however, that it is United States rum which plays such havoc in China. Not until our own skirts are clean can we point the finger of scorn at England.

* * * * *

A handsome gavel, made of the wood of the red gum tree, a bit of his own work, was presented to the Board by Vincent Wagner of San Jose, the son of Mrs. E. R. Wagner, our Foreign Secretary.

* * * * *

Every one interested in the study of Africa will be glad to hear that Mrs. Amy Bridgman Cowles has sent to the Board a set of postcard photos of her girls and the work at Umzumbe Home, Natal, South Africa, which give most fascinating glimpses into the missionary activities. These are at present circulating among the friends at Campbell, Mrs. Cowles' former home, but after an interval will be upon exhibition at the rooms.

* * * * *

Mrs. Cowles sent the warmest of heartfelt greetings to each member of the Board. She holds the Pacific Coast in the same loving remembrance which we have for her. The affection and prayers which follow her sustain her in times of anxiety and great responsibility. Typhoid fever patients for whom she acted as doctor and nurse have been her special object of concern during recent months.

THE WIDENING CIRCUMFERENCE.

The above was the theme given to Mrs. Helen Barrett Montgomery for her address at the Golden Jubilee meetings of the Woman's Board in Boston. Those who have heard Mrs. Montgomery can add her personality to the printed words which follow and lose little of the inspiration which her address must have brought to her audience.

"This audience today is the outward and visible sign of an inward and spiritual circumference. To view foreign missions today is like getting the outlook over the western plains, like the expansive view from the deck of a steamer, like the outlook over the world from a mountain top. Fifty years ago the view was circumscribed, the distant places were out of communication, today the telephone and telegraph make them our near neighbors. Fifty years ago the West and the East were out of touch, there were not even coast lines of steamers, today our oceans are ferries. Fifty years ago it was possible to travel round the world, but transportation was poor, and one who made the journey was a seven days' wonder in his countryside, today Jules Verne is slow. Fifty years ago there was a narrow horizon of thought, one race only was in the limelight and all the others formed a shady background, now every part of the world is brought before our eyes in the ordinary moving picture show, and one part of the world draws as a matter of course from every other part. Those who live on the line of the great Canadian Railroad, hear day and night heavy trains thundering past, bearing those three hundred thousand Chinese coolies, on their way to France to dig the trenches. The problem of the world's sustenance has swung into such a circle, and scientists have gone to the arid districts of Siberia to learn the method of wheat growing in those distant regions, that our great areas of unproductive unwatered lands, may be set to producing winter wheat. There is no longer an American problem, it has become the problem of man, and all phases of the problems of food supply, of armament, of work, have in the crisis of today, all become parts of one expanding circle of life.

But has there been in these fifty years any new interpretation of the meaning of the Cross of Christ? We need to orient ourselves now to be more in parallel with the Gospel of Jesus. To lengthen the cord, and stay the stakes for God, is the most important problem of life today. If we have mobilized men for democracy, we must mobolize the women for missions. The danger is that we shall not plant adequately, that we shall not put ourselves in our new position with daring enough. This is no time any longer for little ladylike plans for foreign missions, nor for easy goals. We may set back by generations the dawning of Christian civilization for the world, by just such steps. We must meet the crisis or fail. A new opportunity is dawning at this moment, and we must meet it ourselves. Are we placing the stamp on our appreciation of the Gospel adequately? Are we saying that the Gospel is less essential than the other demands of our day? We are summed to a new standard of service, a loving God swings wide the gates.

Our missionary work must be enlarged to meet the enlarged demands of this new day. We need—

First. An enlarging conception of service, as we have changed our conceptions of all other kinds of service, or put our enterprise in the rear. For your new standard of

service take as goal the mobilizing of the women of the church for the service of the Gospel.

Second. A new standard of giving, not gifts of pennies, but gifts adequate to the demands of the time. We can't finance the world on two cents a week and a prayer, that old slogan of the missionary cause. We but belittle our cause. We ask little, we get little; we only make believe we want to promote the gospel to the ends of the earth.

Third. A new standard of prayer. O the value of the widening circumference of prayer, the fabric of things that are, built on the fabric of things that do not appear. We know that spiritual means win. Robert Speer has a book of prayer containing 500 names for whom he daily prays. Ding Lei Mei of China, had 1500 he prays for, and from that list he has won 500 into the Christian ministry. No one privilege needs to be pressed home on the hearts of the world, as the privilege of the dynamic achieving force of intercessory prayer."

The Home.

OVERSENSITIVENESS.

"Driven to Self-destruction by Oversensitiveness," was the headline to a report of one of the most pathetic tragedies recently chronicled by the press. A young girl who had been brought up in the comfort and seclusion of a happy home, was suddenly thrown on her own resources. The death of her father and the entanglement of his estate forced her out into the workaday world to earn bread for herself and her aged mother. She secured a position as a shorthand writer, and for a time made a brave struggle with fate. But the tenderly-reared girl was proud and oversensitive. Her plain clothes excited comment, and she shrank more and more within herself and away from the stylishly-dressed young women in the office, who regarded her as "queer." One day a thoughtless and boorish male clerk asked her why she did not dress like the other girls. The girl shrank from him as if stung and burst into tears. After this her sensitiveness increased. She compared her old, darned gloves, patched shoes, and threadbare dress with the fashionable attire of the girls about her, many of whom were not wholly dependent upon their work for a living, and made up her mind that she could stand the strain no longer. So one day the money she usually spent for her luncheon went for a bottle of carbolic acid, and she ended it all in the presence of her companions.

People like this girl resemble sensitive plants whose leaves close the moment they are touched. You have to be constantly on your guard for fear of hurting them, and they have so many tender spots that you exert the greatest care not to inflict a wound. They feel a slight more keenly than coarser-grained people would feel a blow. The worst of it is they are always on the lookout for slights, and constantly taking offense where none is intended.

The writer knows of an able, educated gentleman who thinks that nearly every one who talks to him is trying to poke fun at him or to take advantage of him in some way. After talking to a man on some ordinary topic, he will say to a friend: "I wonder what that man meant by such and a remark. Was he taking a fling at me?" The most innocent remark addressed to him is likely to be misconstrued into a sneer or a slight. His sensitiveness makes him suspicious of everyone's word and motive. He imagines that he has many enemies, and that they are all the time watching for opportunities to stab him in the back. He has everything calculated to make one contented and happy, but his life is embittered by fancied slights and injuries.

Another victim of an exaggerated sensibility is a bright, well-trained young lady, whose most intimate friends, and even her near relatives, have to be continually on the watch for fear of wounding her. She broods over a joking remark until she magnifies it into an insult. She makes herself miserable for days over a fancied slight, and exhausts the patience of her friends by asking them to explain what they meant by certain expressions, looks, or gestures. People who are at first attracted by her many amiable qualities, soon fall away from her because of the exactions imposed by her over-sensitivness.

We frequently see unfortunate instances of extreme sensitivness in families in which the mother or one of the children is all the time quivering from the pain inflicted by some perfectly innocent remark made by a brother or a sister, or one of the parents. The father, perhaps, is a rough, hearty, practical sort of man, and the mother one of those extremely delicate, sensitive souls who suffer from every rough touch. She will mourn for days over an imaginary slight or cutting remark from her husband, who would not hurt her for the world, and who is totally unconscious of having caused pain. Or, it may be, one of the children is so sensitive that he is daily and hourly hurt by the less fine-grained brother or sister, and cries himself to sleep many a night because of thoughtless remarks of the others. Yet, if they had thought that their words would give pain, they would not have uttered them.Many a good business man has been kept back or even ruined, by his quickness to take offense or to resent a fancied slight.

The great majority of people, no matter how rough in manner or bearing, are kind-hearted, and would much rather help than hinder a fellow-being, but they have all they can do to attend to their own affairs, and have no time to spend in minutely analyzing the nature and feelings of those whom they meet in the course of their daily business. In the busy world of affairs, it is give and take, touch and go, and those who expect to get on must rid themselves of all morbid sensitiveness. If they do not, they doom themselves to unhappiness and failure.

Thousands of young people are held back from undertaking what they long to do, and are kept from trying to make real their great life-dreams, because they are afraid to jostle with the world. They shrink from exposing their sore spots and sensitive points, which smart from the slightest touch. Their super-sensitivness makes cowards of them.

Oversensitiveness, whether in man or woman, is really an exaggerated form of self-consciousness. It is far removed from conceit or self-esteem, yet it causes one's own personality to overshadow everything else. A sensitive person feels that, whatever he does, wherever he goes, or whatever he says, he is the center of observation. He imagines that people are criticizing his movements, making fun at his expense, or analyzing his character, when they are probably not thinking of him at all. He does not realize that other people are too busy and too much interested in themselves and in other things to devote to him any of their time beyond what is absolutely necessary. When he thinks they are aiming remarks at him, putting slights upon him, or trying to hold him up to the ridicule of others, they may even be unconscious of his presence.

Morbid sensitiveness requires heroic treatment. A sufferer who wishes to overcome it must take himself in hand as

determinedly as he would if he wished to get control of a quick temper, or to rid himself of a habit of lying, or stealing, or drinking or any other defect which prevented his being a well-balanced man.

"What shall I do to get rid of it?" asks a victim. Think less of yourself and more of others. Mingle freely with people. Become interested in things outside of yourself. Do not brood over what is said to you, or analyze every simple remark until you magnify it into something of the greatest importance. Do not have such a low and unjust estimate of people as to think they are bent on nothing but hurting the feelings of others, and depreciating and making light of them on every possible occasion. A man who appreciates himself at his true value, and who gives his neighbors credit for being at least as good as he is, cannot be a victim of oversensitiveness. Serene, large-minded people, who place a proper estimate upon themselves, are undisturbed by the trifles that completely upset smaller characters.—O. S. Marden.

For The Children.

WHAT THE MINUTES SAY.

We are but minutes, little things—
Each one furnished with sixty wings.
With which we fly on our unseen track;
And not a minute ever comes back.

We are but minutes; each one bears
A little burden of joys and cares;
Take patiently the minutes of pain;
The worst of minutes can not remain.

We are but minutes. When we bring
A few drops from pleasure's spring,
Taste their sweetness while ye may;
It takes but a minute to fly away.

We are but minutes. Use us well;
For how we are used we must one day tell.
Who uses minutes, has hours to use;
Who loses minutes, whole years must lose.

—Sailor's Magazine.

THE BLACK STAIRS.

It was Saturday; one of the first really warm days of spring. Most of the children of the village had gathered to play in the field by the little brook. All afternoon they had chased each other, searched for wild flowers, or paddled in the water. The hours had passed so quickly that every one was surprised when Bessie Atkins' big brother, Bob, came to tell her that it was time to go home.

Lingeringly the merry party separated the children going by twos and threes in every direction. Bella Howard and Jessie Thompson lived at the farther end of the village. As the others turned at nearer corners they were left to walk home alone. These two were dear friends, although Bella lived in a large, handsome house surrounded by a beautiful garden, and Jessie in a small, brown cottage at the end of a lane.

As they crossed the railroad Bella's attention was attracted to a great heap of coal which had been thrown down beside the track. It was soft coal, in large blocks, piled one upon another.

"Oh! Jessie," she cried, "just look at the coal! What lots and lots! Did you ever see so much before?"

"No,I never did. It's as high as a house. Do let's walk around it."

They went nearer, then ran around the heap, looking up at the top, which seemed very far off.

"Yes, it's as high as a house, Jessie. Why here are some stairs right in the side! We can go up to the top! Come on!"

And Bella sprung upon one of the blocks and began climbing. Jessie followed, and soon they were going up, up, up—jumping from one block to another.

Such fun it was! How they laughed and shouted! How the smaller bits of coal slipped from under their feet and rolled away to the bottom! All at once Jessie stopped and held up her hands. How black they were!

"Bella, do look at my hands! And I have not touched the coal much either! I had to hold on once in a while."

"Never mind! It is only dirt. It will wash off. I am almost up at the very tiptop. Come on!'

"But just see my apron, and my dress, too! What will my mother say?" And Jessie began to climb down more rapidly than she had climbed up.

Bella watched her for a moment, then, forgetting her desire to reach the very top of the pile, followed her little friend to the ground.

"Now, Jessie, don't cry! Your mother will not care, 'cause your dress and apron will wash. She will be glad you had such a good time."

"Oh! no! no! She told me to keep clean. This is my new dress and my best white apron. I just put them on this afternoon. And you are all dirty, too! Dear, dear!" Here Jessie sat down on the ground and cried aloud.

"No, I shall not be whipped," answered Bella, positively. "Nursie will scold and give me a bath right away; and, maybe, put me to bed before she does baby, and I'll wish I had not found the stairs. But do you really think your mother will whip you, Jessie."

"I know she will. She always does. What shall I do? What shall I do?" At the thought Jessie cried harder than ever, while Bella stood pityingly beside her, thinking and thinking how she could help to bear the trouble. All at once she seized Jessie's shoulder.

"Don't cry, Jessie! I know what to do! I will go home with you and tell your mother she can whip me. Somebody has to be whipped, I s'pose. You have had so many whippings and I never had any. So I shall not mind. This time I will be whipped for you."

"Bella Howard, will you really do that? Oh! you are a dear." Jessie jumped up, her tears suddenly stopped, and she threw her arms about Bella's neck.

Presently they stood—two dirty, forlorn little girls—at Mrs. Thompson's kitchen door. Jessie was afraid to go in, but Bella quite satisfied with her plan, boldly opened the door.

Supper was upon the table, and Jessie's mother stood beside the stove pouring water into the tea pot. She turned when she heard the door opened. For a moment she was too astonished at the appearance of the children to say a word, then she exclaimed:

"Jessie Elizabeth Thompson, where have you been? How could you get so dirty? And I told you to be careful. Go right into my room and wait until I come."

Jessie could not answer, but Bella spoke out bravely:

"Please, Mrs. Thompson, you can whip me. I don't mind a bit. We just climbed up the coal pile because the blocks made such good steps. Really, you may whip me, but please let Jessie off this time."

"Whip you, Bella Howard! What for? You had better go home, and some one there will attend to you. It is as much as I can do to whip Jessie as often as she needs it."

"Yes, ma'am, we know somebody has to be whipped when we're bad. My mamma never whips me, and Jessie is punished so often. Please whip me for her this once. We are so sorry, and we will remember next time and keep our clothes clean."

Mrs. Thompson was puzzled.

"Well you are a queer child, I must say! Do you mean for me to whip you instead of Jessie?"

"Yes, ma'am. Just this time!"

The good woman turned again to the stove. Bella crept over and put her arm protectingly about Jessie's neck. For a little while there were no sounds in the kitchen except the ticking of the clock and the sputtering of the meat in the kettle. After what seemed to the children a very long time, Mrs. Thompson turned to the children and said, gently:

"All right, I will not whip Jessie this time. Nor you, either, Bella. Your own mother will do what is best for you. You have more clothes than my little girl, and your mother does not have to wash them herself, as I do. But I believe Jessie will be more careful next time; so she may wash her face and hands and put on her old dress before supper. And you had better run home, Bella, before it is quite dark."

With a hasty hug for Jessie, and a quick "Thank you so much, Mrs. Thompson," Bella ran out of the door and down the lane. She reached her own gate just as the round, red sun dropped behind a hill.—Nellie Love.

WORTH KEEPING.

"I can never, never keep anything!" cried Edith, stamping her foot with vexation because she could not find her scissors. "Somebody always takes my things away and loses them. I wish they could be let alone."

Edith showed no little fretfulness and irritation of temper.

"There is one thing," said her mamma, "that I think you might keep if you would try."

"I should like to keep even one thing," answered Edith.

"Well, then, my dear, keep your temper; if you will only do that, you will find it easier to keep other things. If you had used your time in searching for the scissors you might have found them before this."

Edith began to think; she got over her ill humor, searched for her scissors, and found them in her own workbag.

"Why mamma!" she exclaimed, "here they are; I might have been sewing all this time if I had kept my temper."—Jewels.

SILVER LININGS.

My auntie says I ought to try to see what joy it brings
To do tasks I do not like—the horrid, stupid things.
I've thought about it hard today,
And I will be glad, anyway,
For things that I don't like to do
Make me feel happy when I'm through.

—Little Folks.

From which at time spring deeds
Not equal to the soul's outreaching hope.
Strive for the stars
Count naught well done but best;
Then, with brave patience, leave the rest
To Him who knows.
He'll judge you justly ere the record close."

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